Jihad in the Qur'an and Sunnah

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Publisher's Note

After the testimony of Oneness of Allah swt and the Messengership of Muhammad (pbuh), with firm belief and True Faith, one has to perform the acts of worship as ordained by Islam. Among the obligatory acts of worship are offering the Salat (prayers), observing the Saum (fasts), paying the Zakat and performing the Hajj (pilgrimage to Makka). Besides these acts of worship, a Muslim is directed to abstain from evil deeds and to perform good deeds, so that he may achieve success in the Hereafter, as well as, in the life of this world.

But, as regards the reward and blessing, there is one deed which is very great in comparison to all the acts of worship and all the good deeds-and that is Jihad !

Jihad is regarded as the best thing, one can offer voluntarily. It is superior to nonobligatory prayers, fasting, Zakat, Umra and Hajj as mentioned in the Qur'an and the Ahadith of the Prophet(pbuh). The benefits of Jihad are of great extent and large in scope, while its effects are far-reaching and wide-spreading as regards Islam and the Muslims. For an individualMuslim, Jihad includes all acts of worship and all aspects of belief- thus bringing him greatest reward and vast blessings; and for the Muslim nation, Jihad provides all kinds of successes in respect of prosperity and dignity, victory and glory-thus bringing magnificence and splendour.

In this article, Sheikh 'Abdullah bin Muhammad bin Humaid, ex-Chief Justice of Saudi Arabia, has presented Jihad in the light of Qur'an and Sunna. Never before such an article was seen, describing Jihad in its true colours-so heart evoking and encouraging! May Allah bless him with all His Blessings for all times.

Dr. Muhammad Muhsin Khan, the translator of the Noble Qur'an and the Sahih AlBukhari, has translated this article from Arabic to the English language with all its fervor and feelings. May Allah reward him with best of His Rewards.

We are publishing this article and recommend every Muslim not only to read it himself but to offer every other Muslim brother within his read.

May Allah shower His Blessings on everyone of us- Ameen !

Abdul Malik Mujahid
General Manager

JIHAD IN THE QUR'AN AND SUNNA

Praise be to Allah swt Who has ordained Al-Jihad (the holy fighting in Allah's Cause):

1. With the heart (intentions or feelings),

2. With the hand (weapons, etc.),

3. With the tongue (speeches, etc., in the Cause of Allah)

Allah has rewarded the one who performs it with lofty dwellings in the Gardens (of Paradise).

I testify that there is none who has the right to be worshipped but Allah (swt) Alone and He has no partners (with Him). I (also) testify that Muhammad (pbuh) is His slave and His Messenger, the one sent by Allah Law as a mercy for the 'Alameen (mankind and jinns); the one commanded by Allah (swt) to fight against AlMushrikun[l] (and all those who ascribe partners with Allah). He fought for Allah's Cause with all his power and ability-may Allah's Peace and Blessings be upon him, upon his followers and upon his companions who believed in him, and honoured him, helped him and followed the light (the Qur'an) and his .AsSunna (the legal ways, orders, acts of worship, statements, etc.) which was revealed to him...those who emigrated and fought in the Cause of Allah with their wealth and their lives, they were the supreme conquerors and the masters.

[1I Al-Mushrikun (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad (pbuh)

4 It is well known how the Messenger (pbuh) was fighting against AlMushrikun (and all those who ascribe partners with Allah (swt) since Allah, the Most Respectful, the AllMajestic sent him and honoured him with the Messengership till Allah caused him to die and selected for him what was with Him (Paradise and all that is good).

The Prophet (pbuh) used to visit the people in their gatherings during season days (Hajj and Umra) and other days (too). He used to go to their market places, recite the

Qur'an, invite them to Allah, the Most Respectful, the AllMajestic. He used to say, "Who will give me a safe shelter, and who will support me till I convey the Message of my Lord (Allah) then he will have Paradise." But he would not find anyone to support him or to give him a safe shelter.

He (Prophet Muhammad pbuh) carried on his mission of inviting people to Allah Ta'ala (Islamic Religion) and persisted in (this) invitation for 13 years inspite of the harm and injuries (which he suffered), and he used to forgive the ignorant... in order that Allah's Proof be established against them (disbelievers) and that His Promise be fulfilled to them (disbelievers) which He assured them with His Statement:

And We never punish until We have sent a Messenger (to give warning) (V. 17:15).

The people continued in their transgression, they did not take guidance from the manifest proof. The Quraish (people) oppressed and harmed all those who followed him (Muhammad pbuh) from his tribe, put them to trials and afflictions in order to keep them away from their religion (Islam), even to the extent that they exiled them from their homeland, some of them fled to Ethiopia, some went to AlMadina (AlMunawwara) and some remained patient (at Makka) in spite of the harm they received; by being imprisoned, made to suffer from hunger and thirst and by being beaten (in a horrible manner)... so much so that some of them were not able to sit straight from the severity (of the injuries) of the beatings.

They used to tie a rope around the neck of Bilal (may Allah be pleased with him) and give the end of that rope in the hands of boys to play and drag him through the pathways of Makka .... And as to what Yasir's family suffered from the torrnent was beyond what a normal human being can endure.

The Quraish (people) harmed Allah's Messenger (Muhammad pbuh) (too), they besieged him in AshShi'b, once 'Uqbah bin Abi Mu'ait tried to strangle him and he kept on squeezing the Prophet's clothes round his neck till the eyes of the Prophet pbuh bulged out, and AbuBakr rushed at 'Uqbah and released the Prophet pbuh from him and said, "Would you kill a man because he says: My Lord is Allah Ta'ala?"

Abu Jahl also tried to kill the Messenger (pbuh) while the latter was in prostration praying in the AlMasjidalHaram, he carried a huge stone to throw it on the Prophet's (pbuh) head. But when he (Abu Jahl) tried to throw it he turned on his heels full of fear and fright saying:"I am being prevented (going near) from Muhammad by a huge stallion camel intending to swallow me."

And when Allah, The Most Exalted, wanted to reveal His religion (Islam) and to fulfill His Promise and to make victorious His Prophet (pbuh) Allah, the Most High ordered him to emigrate to AlMadina. So he stayed there and Allah supported him with His

Victory and with His slaves, the faithful believers-the Islamic army unit composed of different sorts of people (black, white, and red). They strove hard for him with all their efforts, and preferred his love to the love of (their) fathers, offspring and wives.

Muhammad, upon him be peace, was closer to them (believers) than their own selves. The (pagan) Arabs and Jews had formed a united front against them (Muhammad pbuh and his followers) and had put up all their efforts of enmity, standing and fighting against them... and (in fact) they shouted against them from every corner. Then, at that time Allah permitted them (Muhammad pbuh and his followers) the (Jihad) fighting but He did not make it obligatory. He said:

Permission to fight is given to those (i.e. believers against disbelievers) who are fighting them (and) because they (believers) have been wronged, and surely Allah is Able to give them (believers) victory.

Those who have been expelled from their homes unjustly only because they said:"Our Lord is Allah." (V.22:39,40).

The above Verses clearly state that He (Allah) is Able to give victory to His worshippers (the believers) without fighting, but Allah wants from His worshippers obedience with all their efforts. As in His Statement:

So when you meet (in fight... Jihad in Allah's Cause) those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom) or ransom (according to whatbenefits Islam), until the war lays down its burden. Thus [you are ordered by Allah to continue in carrying out Jihad againstthe disbelievers till they embrace Islam (i.e. are saved from the punishment in the Hellfire) orat leastcome under your protection] but if it had been Allah's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in orderto test you, some with others. But those who are killed in the Way of Allah, He will never let their deeds be lost.
He will guide them and set right their state.
And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise more than they used to know their houses in this world). (V.47:4, 5,6).

Then after that He made (Jihad) "fighting" obligatory against all those who fight you (Muslims); not against those who didn't fight you. So Allah ordered:

And fight in the way of Allah those who fight you... (V.2:I9O).

Then Allah (swt) revealed in Sarah Tauba (Bara 'a) (Repentance, IX) the order to discard (all) the obligations (covenants, etc.) and commanded the Muslims to fight against all the Mushrikun as well as against the people of the Scriptures (Jews and Christians) if they do not embrace Islam, till they pay the Jizya (a tax levied on the nonMuslims who do not embrace Islam and are under the protectionofanIslamicgovernment) with willing submission and feel themselves subdued (as it is revealed in the Verse 9:29). So they (Muslims) were not permitted to abandon "the fighting" against them (Pagans, Jews and Christians) and to reconcile with them and to suspend hostilities against them for an unlimited period while they are strong and are able to fight against them (non Muslims).

As it is now obvious, at first "the fighting" was forbidden, then it was permitted and after that it was made obligatory- (I) against them who start "the fighting" against you (Muslims)... (2) and against all those who worship others along with Allah... as mentioned in SurahAIBaqaraSI (II), Allmran (III) and Tauba (IX)... and other Sarah (Chapters of the Qur'an). Allah (swt) made "the fighting' (Jihad) obligatory for the Muslims and gave importance to the subjectmatter of Jihad in all the Sarah (Chapters of the Qur'an) which were revealed (at AlMadina) as in Allah's Statement:

March forth whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive [hard with your wealth and your lives in the Cause of Allah. This is better for you if you but knew. (V.9:41).

And He (Allah) said:

Jihad (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know. (V.2:216)

"The fighting", even though by its nature is disliked by the human soul because of the liability, of being killed, orbeing taken as a captive, or being injured, with the wasting ofthe wealth, the damaging of the industries, the destruction ofthe country, the spreading of fear and awe in the souls and the (possibility) of being exiled from one's homeland, Allah had made ready an immensely good reward that cannot be imagined by a human soul.

'Ikrima (a religious scholar) said: At first Muslims disliked it (Jihad), but later they loved it and said: "We listen and obey." And that is because the submission to the order to fight means hardship, but if the reward is made known it becomes to compare the hardship involved and its reward.

The Verses of the Qur'an and the Sunna (the Prophet's legal ways, orders etc.) have exhorted greatly for Jihad and have made quite clear its rewards, and praised greatly

thosewhoperform Jihad (the holy fighting in Allah's Cause) and explained to them various kinds of honours which they will receive from their Lord (Allah swt). This is because they-Mudahidin are Allah's troops. Allah (swt) will establish His religion (Islam), with them (Mujahidin). He will repel the might of His enemies, and with them He will protect Islam and guard the religion safely.

And it is they, (Mujahidin) who fight against the enemies of Allah in order that the worship should be all for Allah (Alone and not for any other deity) and that the Word of Allah (swt) (i.e. none has the right to be worshipped but Allah (swt) and His religion Islam) should be superior. Allah has made them (Mujahidin) partners in reward along with all those who guard Islam with their weapons, along with their good deeds which they performed even if they sleep in their homes.

And the Legislator (Allah) put the one who brings about a thing to happen equal in rank to its doer, both in reward (for the good deed) and in punishment (for a crime). So the inviter to a good deed and the inviter to an evil deed both will have a reward (good or bad) equal to the reward of the one who has done that deed.

And sufficient is Allah's Statement in this matter:

O you who believe! Shall I guide you to a commerce that will save you from a painful torment? (V.61: 10)

After this Verse was revealed the souls became filled with the yearning for this profitable commerce which Allah (swt), the Lord of 'Alameen (mankind, jinns and all that exists), the All-Knower, the AllWise Himself directed the people towards. Allah (swt) said:

That you believe in Allah and His Messenger (Muhammad pbuh) and that you strive hard and fight in the Cause of Allah (swt) with your wealth and your lives... (V.61:11)

Allah (swt) further said:

That will be better for you if you but know (V.61:11)

i.e. Jihad (holy fighting in Allah's Cause) is better for you than your staying (back at home). Regarding the reward Allah said:

(If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow and pleasant dwellings in Gardens of Eternity ('Adn Paradise)-that is indeed

the great success. (V.6 1 :12).

So it was as if they (the souls) said (as regards the above Verse): This is for us in the Hereafter and there is nothing for us in this world. Then Allah saw said:

And also (He will give you) another (blessing) which you love,-help from Allah (against your enemies) and a near victory. And give glad tidings (O Muhammad A, v zua p) to the believers. (V.61: 13).

Good gracious (indeed)! how nice are these (Allah's) Words and how they appeal to the human hearts. How great is the attraction for them and how they lead one towards one's Lord (Allah swt). How soothing are they for the hearts of every lover of good. How great is the contentment of the heart and a happy life when one understands their meaning. We supplicate Allah Ta'ala to bestow upon us His Blessings.

And Allah said:

Do you consider the providing of drinking water to pilgrims and the maintenance of AlMasMidalHaram (at Makka) as equal to the worth of those who believe in Allah and the Last Day, and strive hard and fight in the Cause of Allah? They are not equal before Allfih! And Allah guides not those people who are the Zalimun (polytheists and wrongdoers). (V.9:19).

Those who believed (in the Oneness of Allah-Islamic Monotheism) and emigrated and strove hard and fought in Allah's Cause with their wealth and their lives are far higher in degree with Allah. They are the successful. (V.9:20).

Their Lord gives them glad tidings of a Mercy from Him and that He is pleased (with them) and of Gardens (Paradise) for them wherein are everlasting delights. (V.9:21).

They will dwell therein for ever. Verily, with Allah is a great reward. (V.9:22).

In the above Verses Allah (swt) the Most High, be He glorified above all that they ascribe to Him, informs that those who maintain AlMasMidalHaram (at Makka) [and the maintenance of the mosque means to do i'tikaf in it, the tawaf (circumambulation) of the Ka'ba, and the offering of Salat (prayers) in it, etc.] mentioned in the above said Verse-and those who provide drinking water to the pilgrims are not equal to those who did Jihad in Allah's Cause. Allah (swt) informed that the believers who fight in Allah's Cause (Mujdhidln) are far superior in grades before Him and it is they who will be successful.

And they are the ones who have received the glad tidings of: (I) His Mercy, (2) His being pleased with them, (3) and Gardens (Paradise).

Hence Allah (swt) denied the equality between the Mujahidin (those who fight in Allah's Cause) and those who maintain the AlMasdidalHardm (at Makka) along with the various kinds of worship, in spite of His praising those who maintain the mosques in His Statement:

The Mosques of Allah shall be maintained only by those who believe in Allah Raw and

the Last Day, perform IqamatasSalat, and give Zakat and fear none but Allah. It is they who are expected to be on true guidance. (V.9:18).

So it is they (above said people) who are called by Allah (swt) "the maintainers of the mosques"-And in spite of all this, still the people who do Jihad are far superior in grade than them (maintainers of the mosques) before Allah (swt).

Allah (swt) said:

Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind, or lame, etc.) and those who strive hard and fight in the Cause of Allah with their wealth and their lives. Allah (swt) has preferred in grades those who strive hard and fight with their wealth and lives above those who sit (at home). Unto each Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight, above those who sit (at home) by a huge reward. (V.4:95).

Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allah is Ever OftForgiving, Most Merciful (V.4:96).

Allah (the AllMighty) denied the equality between the believers who sit (at home) and join not in Jihad-and the Mujahidin (those who fight in Allah's Cause),-Then He mentioned the superiority of the Mujahidin over those (believers) who sit (at home) by a grade and then later on mentioned their (Mudahidin's) superiority over them (believers who sit at home) by degrees of grades. Ibn Zaid (a religious scholar) said: The degrees of grades with which Allah (swt) preferred the Mujahidin over those (believers) who sit (at home) are seven and these Allah mentioned in His Statement:

... That is because they suffer neither thirst, nor fatigue, nor hunger in the Cause of Allah (swt), nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy, but is written to their credit as a deed of righteousness. Surely Allah loses not the reward of the Muhsinun. (V.9: 120).

These are five-then Allah said:

Nor do they spend anything (in Allah's Cause)-small or great,-nor cross a valley, but is written to their credit... (V.9:121).

So these are two bringing the total to seven.

Ibn Qaiyyam after mentioning the statement of Ibn Zaid said: True! Indeed the degrees of grades mentioned are reported in Sahih AlBukha^ri:

Narrated Abu Huraira (raa) The Prophet (pbuh) said,

"Whoever believes in Allah and His Messenger (pbuh), performs IqamatasSalat and observes Saum (fasts in the month of Ramadan), then it will be a promise binding upon Allah to admit him to Paradise no matter whether he fights in Allah's Cause or remains in the lane where he is born." The people said, "O Allah" Messenger! Shall we inform the people of this good news?" He (pbuh) said, "Paradise has one hundred grades which Allah has reserved for the Mujahidin who fight in His Cause, and the distance between each of the two grades is like the distance between the heaven and the earth. So, when you ask Allah (for something), ask for AlFirdaus which is the middle (best) and highest part of Paradise." [The sub narrator added, "I think the Prophet (pbuh) also said, 'Above it (i.e. AlFirdaus) is the Throne of the Beneficent (i.e. Allah), and from it originate the rivers of Paradise.'"] (Hadlth No. 48, Vol. 4).

Ibn Qaiyyam said as regards the Statement of Allah (swt)

Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed. It Is a promise in truth which is binding on Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success. (V.9:111).

So Allah (swt) has put Paradise as the price of the believers and their properties, so if they sacrifice their lives and properties for His Cause, then they deserve the prize (Paradise) and the bargain which they concluded with Him. He reassured them with a number of assurances:

(I) Allah informed them (believers) with a wording: "Surely."

(2) In wording of past tense as it had happened, and was confirmed and it remained as it was.

(3) Moreover, He took upon Himself the responsibility of this convenant as He Himself bought the deal.

(4) He informed that He has promised to give this price (Paradise) and shall neither break His Promise, nor shall neglect it.

(5) It has come in wording of obligation and as information for His worshippers that it is a binding on Him.

(6) He confirmed that it is indeed a binding on Him.

(7) He has informed that it (this bargain) is written in the Best Books revealed from the heavens (i.e. the Torah, the Gospel, the Qur'an).

(8) He informed them (His worshippers) in a wording of inquiry and denial that there is none Truer to his convenant than Him (Allah).

(9) He the Glorified, the Most High ordered them to receive the glad tidings of this contract (bargain) and give the good news to one another (those) who concluded this contract (bargain) and stood firm on it [as they accepted no other alternative to it or committed anything that will cancel it (the deal)].

(10) He informed them of a truly sure news that there is a supreme success in the bargain (contract) which the have concluded. And bargain here means that the thing which they shall receive with this price (their lives and properties) is Paradise.

And His (Allah's) Statement:

Bargain which you have concluded. (V.9:111)

i.e. the price with which you have exchanged the deal, then Allah, the Glorified mentioned the kinds of people who have concluded this contract (deal) and not any other (as mentioned in His Statement):

(The believers whose lives Allah has purchased are) those who repent to Allah (from polytheism and hypocrisy, etc.), who worship Him, who praise Him, who observe Saum (fast) (or go out in Allah's Cause), who bow down [in Salat (prayer)], who prostrate themselves, [in Salat (prayer)], who enjoin (people) forAlMa'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid (people) from AlMunkar (i.e. disbelief, polytheism of all kinds and all that Islam has forbidden) and who observe the

limits set by Allah (do all that Allah has ordained and abstain from all kinds of sins and evil deeds which Allah has forbidden). And give glad tidings to the believers. (V.9:112)

And sufficient is this excellence-(for a Mujahid which he will receive) honour and high degrees of grade- along with other things which Allah (swt) has made clear in the Qur'an: about the description of the reward of Mujahidin,their magnificent state, moving of feelings and sentiments, the demanding of sacrifice in the cause of inviting others to Islam, to put strength and courage in the souls and to urge them to go forward and be stable and firm, and Allah (swt) will grant them victory and support them with the angels, as it is evident from the Statement of Allah:

Remember when you (Muhammad pbuh) said to the believers, "Is it not enough for you that your Lord (Allah) should help you with three thousand angels sent down?" Yes, if you hold on to patience and piety and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction). Allah made it not but as a message of good news for you and as an assurance to your hearts, and there is no victory except from Allah the AllMighty, the AllWise. (V.3:124, 125, 126).

So do not become weak (against your enemy), nor be sad and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good). We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the Zalimun (polytheists and wrongdoers). And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers. Do you think that you will enter Paradise before Allah test those of you who fought (in His Cause) and (also) test those who are patient? (V.3:139,140,141,142).

And Allah informed about those who are martyred in His Way. They are alive and that they are with their Lord Allah (swt) finding what they wish of provisions and their faces are delighted with glad tidings. As Allah said:

Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord and they have provision.

They rejoice in what Allah has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind(not yet martyred) that on them no fear shall come, nor shall they grieve.

They rejoice in a Grace and a Bounty from Allah and that Allah will not waste the reward of the believers.

Those who answered (the Call of) Allah and the Messenger (Muhammad pbuh) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward. (V.3:169172)

And He (Allah swt) said:

Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taghut (Satan etc.). So fight you against the friends of Satan; ever feeble indeed is the plot of Satan.(V.4:76).

Then fight, (O Muhammad pbuh), in the Cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allah will restrain the evil might of the disbelievers. And Allah is Stronger in

might and Stronger in punishing. (V.4:84).

And He (Allah swt) said:

Let those (believers) who sell the life of this world for the Hereafter, fight in the Cause of Allah; and whoso fights in the Cause of Allah and is killed orgets victory, We shall bestow on him a great reward. (V.4:74).

And so on-there are other similar Verses (in the Qur'an) -after these.

Think deeply, dear brother in Islam, how Allah (swt) encourages the spirit to make His Word superior and to protect the weak, and to rescue the oppressed ones. Also think deeply how Jihad is connected with Salat (prayers) and Saum (fasting). It is made obvious that Jihad similar to both of them, and all the three (Jihad, Salat and Saum) are ordained (by Allah) for the believers. See how Allah has encouraged the cowardly men to plunge themselves into the battles, to face death with an open heart and to run madly for it (Jihad) with great encouragement showing clearly to them that death will certainly overtake them and in case they die as Mujahidin (Martyrs) they will compensated for their worldly life with a mighty compensation and they will not be dealt with unjustly in the very least.

Jihad is a great deed indeed and there is no deed whose reward or blessing is as that of it, and for this reason, it is the best thing that one can volunteer for. All the Muslim religious scholars unanimously agree that Jihad is superior to Hajj and 'Umra (pilgrimage) and also superior to nonobligatory Salat (prayer) and Saum (fasting) as mentioned in the Qur'anand Prophet's Sunna. It is obvious that the benefits of Jihad for us are extensive and comprehensive, it(Jihad) includes all kinds of worship both hidden and open, it also includes (a great) love for Allah (swt) and it shows one's sincerity to Him and it also shows one's trust in Him, and it indicates the handing over of one's soul and property to Him- it (Jihad) shows one's patience, one's devotion to Islam, one's remembrance to Allah (swt) and there are other kinds of good deeds which are present in Jihad and are not present in any other act of worship.

For these above mentioned degrees of grades of various kinds of worship one should race for Jihad. It is confirmed in the two authentic books (of HadIth). Narrated Abu Huraira (may Allah be pleased with him): I heard Allah's Messenger saying,

"By Him in Whose Hands my soul is! Were it not for some man amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariya (army unit) going out for Jihad in Allah's Cause. By Him in Whose Hands my life is! I would love to be martyred in Allah's Cause and then come back to life and then be martyred and then come back to life again and then be martyred and then come back to life again and then be martyred. " (Sahih AlBukhari, Vol 4, Hadith No.54).

So the Prophet (pbuh), through his ways of life, firmness, his courage, and his patience has deeply encouraged the Mujahidin for Allah's Cause.

He (pbuh) informed them of Jihad 's advanced and delayed reward that is for them, and how different kinds of evils Allah (swt) repels with it; and what a great honour, power, dignity and high grade is obtained through it and he He (pbuh) has put Jihad at the top in Islam. The Prophet (pbuh) said:

"Paradise has one hundred grades, the distance between each of the two grades is

like the distance between the heaven and the earth, and these grades Allah (swt) has reserved for the Mudahidin who fight in His Cause" [as mentioned in the two authentic Books (AlBukhari and Muslim)]. [See Sahih AlBukhari, Vol 4, Hadlth No. 48].

It is narrated in the book Sahih AlBukhari, Allah's Messenger (pbuh) said:

"Anyone whose both feet get covered with dust in Allah's Cause will not be touched by the Hellfire." (Vol. 4, Hadlth No. 66).

It is also narrated in the two books (AlBukha^ri and Muslim):

A man said: "O Allah s Messenger (pbuh)! Inform me of a thing that is equal to Jihad (in Allah's Cause)!" Allah's Messenger (pbuh) said, "You cannot (do that). The man said: "Inform me of that. Allah's Messenger (pbuh) said: "Can you observe Saum (fast) continuously without eating or drinking (at all) and stand continuously in Salat (prayer) from the time the Mujahidin go out for Jihad (till the time they return back home)? The man replied, "No." Allah's Messenger said: "That is (the thing) which is equal to Jiha^d. Likewise Allah's Messenger (pbuh) said:

I) The souls of the martyrs are in the green birds dwelling in Paradise wherever they like.

2) That all their sins and faults are forgiven.

3) That he can intercede with Allah (swt) for seventy (70) of his family members.

4) That he will come secure on the Day of Resurrection from the great terror.

S) That he will not feel the agonies and distress of death.

6) That he will not be horrified by the (great) Gathering (on the Day of Resurrection).

7) That he does not feel the pain of "the killing" except like that of a pinch.

And how many agonies and distresses are there for a person who dies on his bed- and a standing (praying) or a sleeping person in Jihad is better than a fasting or standing (praying) person not in Jihad- and whosoever acted as a guard or escort in Allah's Cause, his eyes will never witness the Fire (Hell) and that a day spent while one is in Jihad for Allah's Cause is better than the world and whatsoever is in it.

If one has understood (all) that, then Allah (swt) has reproached those who remained behind from Allah's Messenger (pbuh) during the battle of Tabuk (i.e. they did not join in it)- they who cling heavily to the luxuries of this world- they who lagged behind from hastening onwards to march forth (for the battle of Tabuk)-As Allah said:

O you who believe! What is the matter with you,that when you are asked to march forth in the Cause of Allah (i.e. go for Jihad), you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter. (V.9:38).

Similarly Allah (swt) disapproved of those who abandoned Jihad (i.e. they did not go for Jihad) and attributed to them hypocrisy and disease in their hearts, and threatened (all) those who remain behind from Jihad and sit (at home) with horrible punishment. He (Allah swt) accused them with the most ugly descriptions, rebuked them for their cowardice and spoke against them (about their weakness and their remaining behind) as He said:

If you march not forth, He will punish you with a painful torment and will replace you by

another people and you cannot harm Him at all, and Allah is Able to do all things (V.9:39).

And there are many Verses of the Qur'an after this Verse (that threaten the Muslim nation if they give up Jihad).

And you will not find any organization past or present, religious or nonreligious as regards (Jihad and military) (ordering) the whole nation to march forth and mobilize all of them. into active military service as a single row for Jihad in Allah's Cause so as to make superior the Word of Allah (i.e. none has the right to be worshipped but Allah), as you will find in the Islamic Religion and its teachings.

The Qur'an and AsSunna (the legal ways of Prophet Muhammad pbuh) have clearly given (wonderful explanation for) each and every act concering Jihad. The Book has distributed its different actions and its great number of responsibilities on its special units, a most accurate distribution that excels above all the modern organizations and the military teachings. And in fact these modern organizations and military teachings are only a small portion (drop) of the military laws of the Qur'an and AsSunna.

The Verses of Qur'an and AsSunna of Allah's Messenger Muhammad (pbuh) are both flooded with these high meanings, calling with eloquent phrases in a crystal clear way.

The Muslims were ordered to take all precautions against the enemies of Allah Jag and to get ready against them with all they can of power-because that is the first step for Jihad (fighting) and the supreme way for the defence. To get ready (for Jihad includes various kinds of preparations and weapons [missiles, artillery, aeroplanes (air force), naval ships (navy and the training of the soldiers in these weapons] are included under (the meaning) of the word "force (i.e land, navy and airforce)." And to look after (take care of permanent forces as well as the stationed forces similar to looking after the mobile forces. And to take care of the army in peacetime as well as during wartime.

1 1 The foundation of the military spirit as they say: obedience and military discipline. Allah (swt) has gathered these foundations in the Verses of His Book (The Qur'an).

As to the obdience, Allah (swt) said:

Those who believe say: "Why is not a Surah (Chapter the Qur'an) sent down (for us)?" But when a decisive Surah (explaining and ordering things) is sent down, and fighting (Jihad-holy fighting in Allah's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts there is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allah and to obey Him). Obedience (to Allah) and good words (were better for them) (V.47:20,21).

And as to the military discipline: Allah (swt) said in Surah As-Saff (Rows or Ranks):

Verily! Allah loves those who fight in His Cause in rows (ranks) as if they were a solid structure. (V.61:4).

Similarly the Islamic armed forces are exhorted to give their Bai'a (pledge) for; to listen and obey, in hard times and in ease, and in likeness (i.e. to listen and obey while one is active) and in dislikeness (i.e. listen and obey when one is tired). Allah (swt) said:

Verily, those who give the Bai'a (pledge) to you (O Muhammad), they are (in fact) giving the Bai'a (pledge) to Allah. (V.48: 10).

And Allah (swt) praised those who are true to (their) covenant and who fulfill their

covenant, by His Statement:

Among the believers are men who have been true to their covenant with Allah, [i.e. they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations, (i.e. have been martyred) and some still are waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allah] in the least. (V.33:23).

And He ordered the believers to take a firm stand against the enemy when you (believers) meet their force, and to remember Allah go(much) at the time of horror, as He said:

O you who believe! When you meet (an enemy) for take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful (V.8:45).

And He (Allah swt) encouraged the Mujahidin in His Cause to take a firm stand without any(kind)of fear and to display true bravery (against the enemy) from the start of the battle to the end- as He said:

So when you meet (in fight-Jihad in Allah's Cause) those who disbelieve, smite at their necks till you have killed and wounded many of them, then bind a bond firmly (on them i.e. take them as captives). Thereafter is the time for) either generosity (i.e. free them without ransom) or ransom (according to what benefits Islam), until war lays down its burdens... (V.47:4)

And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the Reward i.e. Paradise) that for which they hope not. (V.4:104).

And many a Prophet (i e many from amongst the Prophets) fought (in Allah's Cause) and along with them (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allah's Way, nor did they weaken, nor degrade themselves. And Allah loves the patient ones. (V.3: 146).

Similarly, He ordered (the Mujahidun)to have confidence, to keep their composure and to expel (from their minds) all wrong conceptions, weakness and sadness- as He said:

So do not become weak (against your enemy), nor be sad, and you will be superior (in victory), if you are indeed (true) believers (V.3:139).

And Allah (swt) informed that He has given a guarantee of victory to those who will defend Allah's Religion (true Islam). And there is no consideration for the number of men or for the equipment with weapons but (the most important thing) is: The true faith in Allah (swt) and that the victory is (always) from Allah (swt), as Allah (swt) said:

If Allah helps you, none can overcome you, and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust. (V.3: 1 60).

I How often a small group overcame a mighty host by Allah's leave? And Allah is with the patient. (V.2:249).

O you who believe! If you help (in the cause of) Allah, He will help you and make your foothold firm. (V.47:7)

And, verily Our Word has gone forth of old for Our slaves, - Messengers, that they verily would be made triumphant. And that Our hosts, they verily would be victors

(V.37:171173).

... And (as for) the believers it was incumbent upon Us to help (them). (V.30:47).

Similarly Qur'an points out the wellknown fact that the battle (is) by turns, (one) day (victory) is for you-(the other) day (victory) is for others-as Allah (swt) said:

If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns... (V.3:140).

And He made "the mutual consultation" as one of the legal foundations in order to make an exact decision, particularly in important makers like Jihad and dealing with enemies, etc. and He praised His believers- slaves for this quality by His Statement:

And who (conduct) their affairs by mutual consultaion (V.42:38).

And in spite of the perfection of the intelligence of Allah's Messenger (pbuh) and along with his being helped by Divine Inspiration still Allah ordered him (saying):

... And consult them in the affairs... (V.3:159)

So that his followers may follow his example after him.

Similarly the Qur'an warned (the believers) from committing sins (both in open and in secret) small sins or great sins... and He informed them that Allah's Help does not descend upon the disobedient sinners:

Those of you who turned back on the day the two hosts met (i.e. battle of Uhud), it was Satan who caused them to backslide (run away from the battlefield) because of some (sins) they had earned... (V.3:155).

Allah has absolutely forbidden any dispute on any matter concerning the fighting (battle) and to be always in complete agreement (about it), and informed them that the dispute is the reason for the failure and the losing of the strength and kingdom:

... And do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely Allah is with those who are patient (V.8:46).

And to beware of fleeing from the enemy during the (battle), and it is one of the biggest sins and its committers (the defeated ones) are threatened with crushing punishments:

O you who believe! When you meet those who disbelieve in a battlefield, never turn your backs to them. (V.8:15).

And whosoever turns his back to them on such a day, unless it be a stratagem of war, or to retreat to a troop (of his own) -he indeed has drawn upon himself the wrath from Allah. And his abode is Hell, worst indeed is that destination! (V.8:16).

Allah (swt) forbade AlGhulul (stealing from the war booty before its distribution) i.e. the taking (a part) of war booty illegally, and warned the Muslims with an extreme warning. And that person who takes it, shall bring it forth (on the day of Resurrection) carrying it over his back and neck, being tortured by its heavy burden and weight, terrified with its voice, rebuked for his dishonesty in front of all the witnesses (mankind and the present ones):

It is not for any Prophet to take illegally a part of booty (Ghulul), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of

Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned,- and they shall not be dealt with unjustly. (V.3:161).

Similarly one should be cautious, not to fight (with the intention) to show off, or for good reputation or for dignity, or for pride and haughtiness, or for the clamour (noise) of nationalism and for falseforged slogans. Whenever the Messenger (pbuh) appointed a CommanderinChief for an army unit, he used to advise him specially to be afraid and dutiful to Allah, and to be good to those Muslims who were accompanying him. He then used to say (to that Commander):

"Invade in the Name of Allah (swt) and forthe Cause of Allah (swt) and kill those who disbelieve in Allah (swt).

Invade and do not press heavily by exceeding the limits, and do not betray, and do not kill children...."

And he (the Prophet pbuh) used to say to his companions when they intended invasion:

"Proceed in the Name of Allah (swt) and for Allah (swt) upon the Religion of Allah's Messenger (pbuh). Do not kill the very old or a child or a woman and do not press heavily by exceeding the limits. Collect the (war) booty, reconcile, and do good as Allah loves the good-doers."

For that, the Messenger (pbuh) and those who believed in him were tried with pleasant trials (martyrdom or mighty reward) to make victorious this religion (Islam) and to invite others for it (Islam). So Allah assisted them with victory, sent down upon them tranquillity and helped them with angels and united their hearts and cast terror into the hearts of their enemies.

So they fought in the Cause of Allah (for) Islamic faith (worshipping none but Allah Alone) and sincerely (for Allah's sake) and to make victorious Allah'sReligion till it becomes superior over all religions, and mankind is brought out -- (1) from the darkness into the light, (2) from the worshipping of the slaves (created false gods) to the worshipping of Allah Alone (the only true God), (3) from the distress of the world to its wideness (ease) and (4) from the injustices of the religions to the justice of Islam. They knew well that Allah has guaranteed them victory and promised them that they will be the conquerors. So they were sure of Allah's Support, and of His Messenger's promise and considered the matter easy with a small or great (number) and thought little of the fears and dangers. They remembered the Statement of Allah Law:

If Allah helps you, none can overcome you ... (V.3: 160)

And that they are troops of Allah (swt), and that they are fighting in Allah's Cause, and surely Allah (swt) will help and support them and will defeat their enemies, as their enemies fight for the cause of Satan.

Here is the example of Umar bin AlKhattab (raa) as he consulted his companions regarding sending troops to 'Iraq (for participating in the battle of Nahawand). 'Ali bin Abi Talib (raa) said to him ('Umar): "O Chief of the believers! This matter cannot be "victory or defeat" because of a great number, or a small number but it is His (Allah's) Religion which He has made superior and His troops which he has honoured and supported (them) with the angels till it reached (far) what it has reached. We have been promised (victory) by Allah, and Allah fulfills His Promise and supports His troops."

And here is the example of Khalid bin Walid as he came from 'Iraq, a man from the Arab Christians said to Khalid: "How great is the number of Romans and how small is the number of Muslims? Khalid replied: Woe to you! Do you make me afraid of the Romans?... But the greatness of the troops are with victory and the smallness of the troops are with defeat, not with the number of men, by Allah I wish if the red ones (i.e. the camels and the horses) are cured from their journey hurts, I will proceed to attack them (Romans) even if their number is doubled. (The hoofs of his horse had chafed and received injuries during its return form 'Iraq to AlMadina)."

They used to endanger their lives, used to do wonders and extraordinary deeds being sure of Allah's Help, depending upon HIs Promise as it happened in the Islamic army under the commandership of Said bin Abi Waqqas. He stood in front of the town of AlMidian and could not find any ship or boat (it became completely impossible for him to find anything of that sort) and the water of the river Tigris ('Iraq) increased tremendously with overflooding (its water became dark) and it overthrew its foam from excessive water in it. Sa'd addressed the people (troops) over its bank (saying): "I have resolved to cross this sea (great river) in order to assault them (the enemy)." They (the people) replied: "May Allah direct us and you to follow the right path. So please do it." Then he (Sa'd) rushed heedlessly into the (river) Tigris with his horse and all the people (his troops) too rushed heedlessly into it (Tigris) and not a single man remained behind from him; so they marched over it as if they were marching over the surface of the earth, till they filled it (the space) between its two banks and one could not see the water surface from the cavalry and the footsoldiers. The people spoke to one another over the surface of water as they used to speak to one another over the surface of earth. So when the Persians (army) saw them they said: Diwana... Diwana, i.e. mad people... mad people). By Allah! You are not fighting against human beings, but against jinns." On that Sa'd (raa) started saying: "Allah is Sufficient for us and He is the Best Disposer (for our affairs); by Allah! Surely Allah (swt) will give victory to His friends; verily, Allah will make superior His Religion, and verily Allah will defeat (over power) His enemy, as long as there are neither adulterers nor committers of those (similar evil) sins in the army (Sa'd's troops), then the good deeds will overcome the evil."

Yes! They (the Muslims) used to be afraid: (1) of their sins and (2) from the disobedience of Allah (swt), more than they used to be afraid of their enemy or their enemy's great number and mighty weapons, as we find 'Umar bin AlKhattab (raa) saying: (in his letter to the Commander S'ad bin Abi Waqqas, when he sent him for the conquest of Persia):

"...Then after, I order you and all that troops that are along with you to be obedient to Allah in all circumstances as this (being obedient to Allah swt) is better than the weapons against the enemy and a strong stratagem (device) in the war. I order you and the soldiers who are with you to be more cautious and afraid of your own crimes and sins (and not to commit them) than your enemy, as the crimes and sins of the soldiers are more dangerous to them than their enemy. The Muslims are victorious only because their enemies are disobedient to Allah, and had it not been so, we have no power over them, because neither our number is equal to their number, nor our weapons are like theirs. If we commit crimes and sins as they do, then they (our enemies) will have superiority over us in power. And if we will not gain victory over them by our merits, we do not overpower them by our strength. And you should also know that in this marching of yours (for Allah's Cause) there are guards (angels) upon

you from Allah (swt) (to watch you), and they know all what you do. So be shy from them and do not commit Allah's disobedience (crimes and sins) while you are going in Allah's Cause and do not say: 'Our enemy is worse than us, so they will not overpower us.' Perhaps some people who are worse than the others may overpower the others as the (disbelievers) Magians overpowered the Children of Israel when they (the latter) involved themselves with Allah's disobedience (crimes and sins). So they (disbelievers, Magians) entered the very innermost parts of their homes and it was a promise (completely) fulfilled. And ask Allah (swt) the assistance over your ownselves, (to save you from crimes and sins) just as you ask Allah for the victory over your enemies... I ask Allah (swt) for that, both for you and for us."

So the Muslim warriors (AlMujahidin) kept on clinging to what this rightly guided caliph ('Umar) mentioned (as above): And they (Mujahidin) were as they were described by a Roman to a Roman Chief; (he said): I have come to you from the men, very precise in their manners; they ride swift racehorses, during the night they worship (Allah Alone) in seclusion,during the day they are cavaliers, if you speak to your companions something, your friend will not understand anything from you because of the high tone of their voices reciting the Qur'an and the mentioning much of Allah." So he (the Roman Chief) looked at his companions and said: "It has come to you from them that for which you have no power."

And here is the story of 'Uqbah bin Nafi': He ('Uqbah) intended to take a place (town) in Africa, so as to be a place for the Muslim army and to protect their families and properties from revolt against them by the natives ofthe country. So he betook himself to the place of AlQirwan, and it was a muddy place, full of every kind of beasts of prey (lions, tigers, leopards, etc.) and snakes and others, etc. So he ('Uqbah) invoked Allah (swt) and Allah answered to his invocatio, he then said: "O snakes and wild beasts of prey! We are the companions of Allah's Messenger (Muhammad pbuh) go away from us as we are landing here, and afterwards if we found any (of you wild beasts and snakes) we will kill you." So the people saw that day, the (wild) animals and snakes carrying their offspring, shifting from that place... And a great number of natives (AlBarBar) saw (all) that and embraced Islam.

And when the term (time limit) was prolonged for the Muslims and their hearts were hardened and they forgot their religion and became ignorant of the fact (that for what purpose Allah (swt) has sent and chosen them from among the great number of mankind and from the great number of nations of the earth. Allah (swt) said:

You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad (pbuh) and his Sunna (legal ways, etc.)] are the best of peoples ever raised up for mankind, you enjoin AlMa 'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid what is AlMunkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah (V.3:1 10)

So (today) they (Muslims) are leading a life of the one who knows not any Prophet, nor believes in any Divine Message or Divine Inspiration, nor expects any reckoning nor is afraid of the Hereafter. They (Muslims) resemble the preIslamic ignorant nations, against whom they used to fight in the past. They have turned on their heels (back) as apostates from Islam, they have imitated them (ignorant nations) in their civilization, in their social affairs, in their political affairs, in their character and in the pleasures of their lives. They (Muslims) also imitated them in many other things because of which Allah (swt) hated and forsook them. He (Allah) put them (Muslims) into trials under the

effects of (1) Western civilization (2) and the Eastern Communist propaganda. So their land became "a free wealth" with no protector, their kingdom became a victim for every beast of prey and a food (nourishment) for every eater, and the meaning of the statement of the Prophet (Muhammad pbuh) became apparent:

"It is expected that the nations will call other nations to share them against you (Muslims) as the eaters call each other to eat from the food in front of them in a large wooden plate." A person asked the Prophet (pbuh) will that happen because of our small number on that day? The Prophet said: "Nay! Your number (will be great, but you will be rubbish like the rubbish of flood-water. And certainly Allah will remove from the hearts of your enemies 'the fear from you' and surely He (Allah) will throw Wahn in your hearts." A person asked: What is 'Wahn', O Allah's Messenger? The Prophet (pbuh) said, 'Wahn' is to love (this) world and to hate the death."

The Prophet pbuh also said,

"If you: (1) practiced Bai'a Al 'Aina (i.e. selling goods to a person for a certain price and then buying them back from him for a far less price), (2) and followed the tails of the cows (i.e. indulged in agriculture and became contented with it) (3) and deserted the Jihad (holy fighting) in Allah's Cause, Allah will cover you with humiliation and it will not be removed till you return back to your religion (Abu Daud).

And now they (Muslims) have deserted the Jihad and asked help from (their) enemies and protection from the disbelievers, begging them; turning towards them, expecting good from them. So they (Muslims) have become mean, despised before Allah in spite of their Islamic names and in spite of the presence of righteous pious persons amongst them and in spite of the fact that some of the religious laws, signs and ceremonies are practiced in their countries.

One of the orientalists said: "When the Muslims turned away from their religious teachings and became ignorant of its wisdom and its laws, and deviated towards the contradictory (manmade) laws taken from the opinions of men, there spread in them immorality of character, falsehood, hypocrisy, illwill and hatefulness increased in them. Their unity disintegrated and they became ignorant of their present and future state and became unaware of what will harm them or will benefit them. They have become contented with the life in which they eat, drink, sleep and compete not with others, in superiority." All this is a visible fact, which every true believer feels, and which every enthusiastic person (about his religion) palpates in every community (nation) that gives up Al-Jihad and dips itself; (1) in a luxurious life, (2) in the worshipping of wealth and (3) in the love of this world.

History informs us: What the most wretched (AlMaghool and AtTatar) did to the Muslims? That which will sorrow the hearts and to be as if on the fire and will make the eyes shed tears...

Ibn AlAthir said: "I remained for many years, avoiding the mentioning of this accident because of its great magnitude, disliking to speak about it, so that I put a foot forward and go another backward and thought deeply, who is there who can write the wailing and crying of the Muslims and who is there on whom it is easy to mention that ...wish that my mother had not delivered (brought) me... would that I had been dead before this, and had been forgotten and out of sight... This job (work) includes the mentioning of the great event and the severe calamity which made the days and the nights extremely hard and bitter (barren) that no similar calamity will happen and that did

befall (cover) the mankind and particularly the Muslims." Ibn AlAthlr then mentioned the weaknesses of the Muslims and the empowering of their enemies over them...he said: "A woman from (the Tatars) entered a house and killed a group from its dwellers and they thought her to be a man... one of them (the Tatars) entered a street in which there were one hundred men, he went on killing them one by one, till he killed them all, and not even a single man (out of the hundred) raised his hand against him (the Tatar) to harm him and humiliation was put over the men so they did not defend themsleves neither little nor more. We take refuge with Allah (swt) from being defeated (by the enemy)." Ibn AlAthir further said: "One of the Tatar got hold of a man and he (Tatar) could not find any (weapon) to kill him, so he told the man: "Put your head over this stone and do not move (keep it on)"... and so the man put his head over the stone and remained there till the same man came with a sword and killed him... and there were many similar incidents"...

So it is absolutely obligatory upon the Islamic nation, and particularly upon the religious scholars and the rulers from them to be obedient to Allah (swt) and to be dutiful to Him and to settle the matters of differences amongst themselves and to propagate "The invitation to this religion (Islam) to others specially the offsprings, publish its good aspects, and instruct (teach) the people its (Islam's) laws and wisdom as did the Muslim nobles of early days." They (Muslim nobles of early days) strove hard in Allah's Cause as they ought to have striven with sincerity and with all their efforts that His (Allah's) Name should be superior... They stood... inviting people to Allah's Religion (Islam), explained to them the good aspects and the excellence of Islam and that was the reason their kingdom was extended and their countries expanded, and they subjected others to its (Islam's) teachings. It was not long before their descendants deviated from the Right Path, tore themselves into pieces after they had one united entity, they doubted the Truth, so, for them the path was separated and they became as groups (and sects) having different (views and) opinions opposing each other in their aims... So how can they be elevated?... How can there be any progress or priority possible for them while they are following the disbelieving nations, they drag along behind them, pursue their ways and footsteps and imitate their actions, small or great.

They judge their people with the contradictory (manmade) laws which conflict and clash with the Islamic laws, which were the origin of their honour and pride and in which was their peace and steadfastness. Allah (swt) said:

Do they then seek the judgment of (the Days of) Ignorance. And who is better in judgement than Allah for a people who have firm Faith? (V.5:50).

We beseech Allah to make victorious His Religion (Islam) and to make superior His Words and to lead all the Muslims to that in which His Pleasure is-Amin.

-------end-------

"If Allah is your helper, none can overcome you.
But if He withdraws His help from you,
then who is there who can help you?
In Allah then, let believers put their trust!"
(Al-Qur'an 3:160)